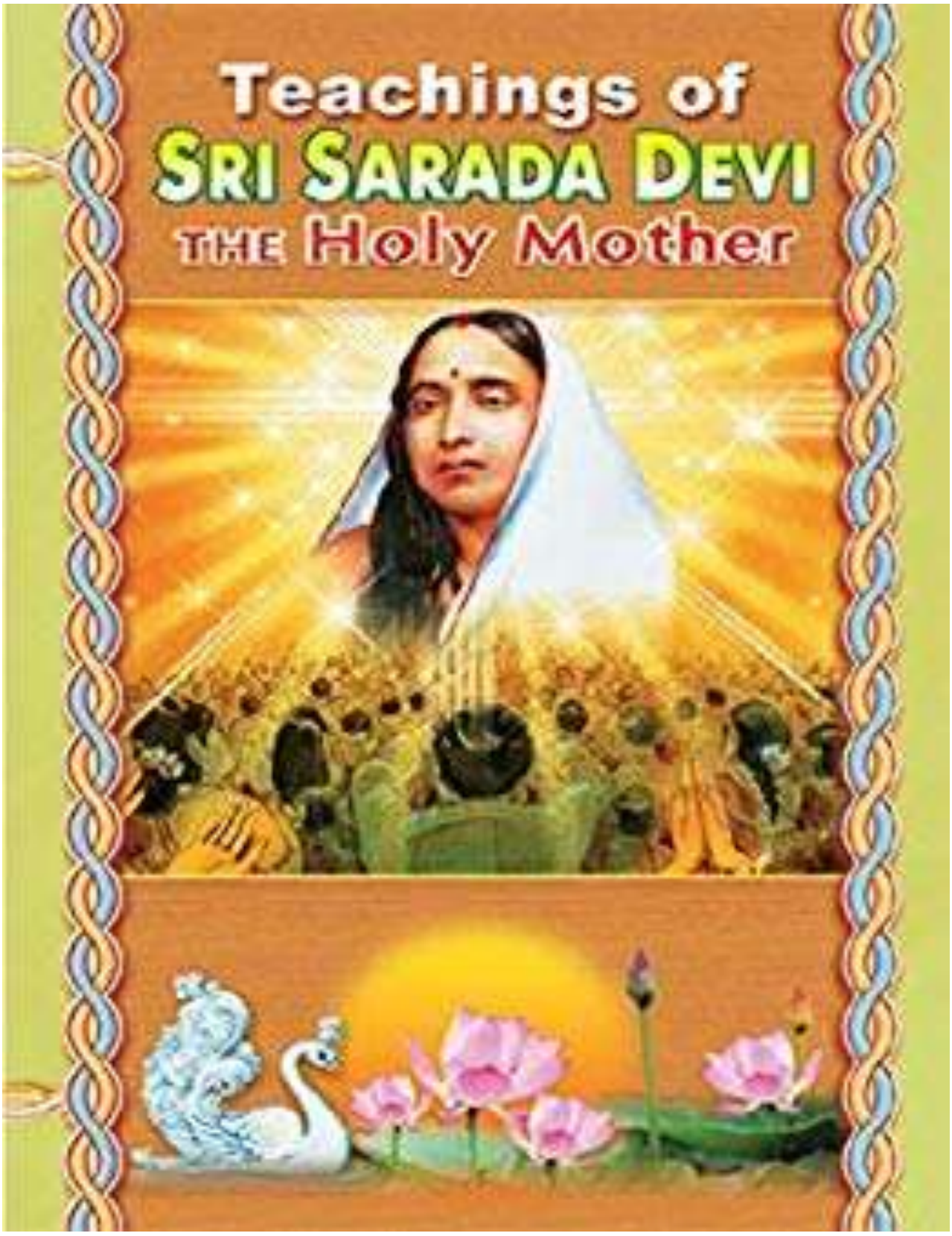
Teachings of Sri Sarada Devi the Holy Mother



Teachings of
SRI SARADA DEVI - THE HOLY MOTHER

FOREWORD

More than sixty-five years ago when we first met the Holy Mother, She was not so well-known except to the inner circle of devotees. Her photograph was not easily available nor were Her teachings printed. Swami Saradananda once remarked, "We could get some inkling at least of the greatness of the Master (Sri Ramakrishna), but of this lady we cannot understand anything. She has drawn the veil of Maya so thick around Her that no one can see through it and have a glimpse of Her greatness."

When Her life and teachings were published in two volumes, we thought that the second volume which contained Her teachings would be more popular. Strangely enough, the first volume which contained the details of Her uneventful, humdrum daily life attracted more attention. This showed that the Western people, particularly women, were eager to know about the daily life of an Indian woman.

There is, however, a need for knowing about the teachings of the Holy Mother, because there one finds a proper guidance for decent living here in this world and finally for realizing God. In Her teachings I sincerely feel there is more practical value because Her instructions are so clear, detailed, beyond all ambiguity and backed by Her own life. She stands as an exemplar, not as a mere instructor. As She once said when someone asked Her, "Mother, will you please tell something in the way of instruction?" Mother replied, "Don't you see me doing? What else can I say?" That is it. She did everything She said, and that gives more inspiration and guidance for our lives here. Hence it is very necessary that all Her teachings scattered in different books and reminiscences are brought out in one single book form. The present volume fulfils that need.

I congratulate the compilers and the publisher for bringing out this valuable book which will prove very helpful to all spiritual aspirants. May the Holy Mother be gracious to them and to all of us is my earnest prayer to Her.

SWAMI VIRESWARANANDA
President
Ramakrishna Math & Ramakrishna Mission
July 16, 1982

THE MYSTERY OF LIFE AND GOD-CONSCIOUSNESS

(Long Press to Select & Share Teachings)

1. Mother: "The world is the Lord's. He created it for His own play. We are mere pawns in His game. Wherever He keeps us and in whatever way He does so, we have to abide by it contentedly. We suffer as a result of our own actions; it is unfair to blame anybody for it. We have to surrender ourselves completely to the Lord with faith and devotion in Him, serve others to the best of our capacity, and never be a source of sorrow to anybody."
S1979; 92

2. Disciple: "If there is a God, why is there so much misery in this world? Does He not see? Or hasn't He the power to remove these evils?"

Mother: "The creation itself is full of griefs. How can one understand joy if there is no sorrow? And how can everyone be happy at the same time? There is a story that once Sita said to Rama, 'Why do you not remove everybody's miseries? Make everyone in your kingdom—all your subjects—happy. You can do it if you like.' Rama answered, 'Can everyone be happy at the same time?' 'Well, they can, if you so desire. Why not satisfy all their needs from the royal treasury?' 'Just as you wish.'

"Then Rama called Lakshmana and said, 'Go and tell everyone in my kingdom that all their needs will be supplied from my treasury.' When the people heard this, they came and explained their needs. The treasury was laid open. Everyone lived in happiness. But such was the dispensation of Rama that soon the roof of the royal palace showed cracks and water seeped through. Masons were sent for to repair the crack. But there were none to be found. Where was any labourer to be found? The subjects also came and complained that because there were no masons or workmen, their houses and buildings were falling to pieces. Then, seeing no other way, Sita said to Rama, 'We cannot suffer in the wet like this! Let everything be as it was. Then we can get workmen again. Everybody cannot be happy at the same time.' 'So be it,' answered Rama. Inthe twinkling of an eye everything was as it used to be. One could get workmen again. 'Lord, it is true that this life is only a game of yours!' said Sita.

"No one can suffer for all time. No one will spend all his days on this earth in suffering. Every action brings its own result, and one gets one's opportunities accordingly."

Disciple: "Then is everything the fruit of Karma?"
Mother: "What else, if not Karma?"
C66-67 & TN295

3. "Each has to get the results of the actions he earned for this life. A pin at least must prick where a wound from a sword was due."
C348

4. "Such is life, here today, gone tomorrow! Nothing goes with one, except one's merit and demerit; good and evil deeds follow one even after death."
C124-25

5. "One suffers as a result of one's own actions. So, instead of blaming others for such sufferings, one should pray to the Lord and depending entirely on His grace, try to bear them patiently and with forbearance under all circumstances
S1980;285

6. "My son, forbearance is a great virtue; there's no other like it
C96

7. "One must be patient like the earth. What iniquities are being perpetrated on her! Yet she quietly endures them all. Man, too, should be like that."
M17

8. "There is no treasure equal to contentment and no virtue equal to fortitude."
PB1969; 92

9. "You see, my son, it is not a fact that you will never face dangers. Difficulties always come, but they do not last forever. You will see that they pass away like water under a bridge."
TN370

10. "Don't be afraid. Human birth is full of suffering and one has to endure everything patiently, taking the Name of God. None, not even God in human form, can escape the sufferings of the body and mind. Even Avataras, saints, and sages have to undergo the ordeal of suffering, for they take upon themselves the burden of sins of omission and commission of ordinary human beings and thereby sacrifice themselves for the good of humanity."
TS72-73

11. "People complain about their griefs and sorrows and how they pray to God but find no relief from pain. But grief itself is a gift from God. It is the symbol of His compassion. ... Tell me, who is there in the world who has not had to bear sorrow? Vrinda once said to Krishna, 'Who said you are merciful? As Rama you filled Sita's life with sorrow; as Krishna you fill Radha's life with

sorrow. In Kamsa's prison your parents weep for you night and day. Yet we call upon you, because he who takes your Name has no fear of death.'
C220-2l & TN249

12. "The Mother of the universe is the Mother of all. From Her have come out both good and evil."
C1l5

13. Disciple: "Where does this initiative for good and evil originate? You may say from our previous life; but where is the source of it all?"
Mother: "Even a blade of grass cannot stir without the will of God, my son. When a creature falls on good times, his thoughts turn to prayer; when he falls on bad times, all is evil. It is all according to God's will. It is God alone who expresses His will through the actions of man. What powers did Naren (Swami Vivekananda) have by himself? It was because God acted through him that he achieved what he did. The Lord knows what He is about to perform. But should a man surrender himself totally at His feet, He will do everything for him. One must bear with everything, because it is all due to cause and effect, according to one's Karma. And Karma counteracts the effects of one's previous Karma….If you do a good act, it cancels the effects of your evil deeds. If one prays, takes the Name of God and thinks of Him, the effects of evil are cancelled."
C68 & TN295

14. Disciple: "If God is the father and mother of all, then why does He make us commit sin?"
Mother: "No doubt, God alone has become all these objects, animate and inanimate, but in the relative world all beings act and suffer according to their past Karma and innate tendencies. The sun is one, no doubt, but his manifestation differs according to objects and places. "
Disciple: "If everything happens according to the will of God, then why does He not annul the law of Karma ?"
Mother: "Yes, if He wills, He can shorten the period of evolution. But we do not know His will."
TN361

15. "Let me tell you one thing. There is great complexity in this creation. The Master does one thing through one man and another thing through another person. Oh, it is so inscrutable!"
TN312

16. "Does it matter in the least to God whether you believe or not? Even the sage Suka Deva was to Him like a big ant at the most. Infinite is He. How much can you understand of Him
TN327

17. "Pray to God with tears in your eyes whenever you want illumination or find yourself faced with any doubt or difficulty. The Lord will remove all your impurities, assuage your mental anguish, and give you enlightenment."
TN344

18. "He who thinks always of the Lord, which way can evil come to him?"
PB1969; 92

19. "Open your grief-stricken heart to the Lord. Weep and sincerely pray, 'O Lord, draw me towards You; give me peace of mind.' By doing so constantly you will gradually attain peace of mind."
TS78

20. "One who makes a habit of prayer will easily overcome all difficulties and remain calm and unruffled in the midst of the trials of life."
A43

21. "My child, I bless you from my heart that you live long, attain devotion, and enjoy peace. Peace is the principal thing. One needs peace alone."
TN315

22. "Certainly you will have doubts. There will be questionings and faith will return again. That is how faith is established."
C305

23. "Is faith so cheap, my child? Faith is the last word. If one has faith, the goal is practically reached."
TD10

24. "Does one get faith by mere studying of books? Too much reading creates confusion. The Master used to say that one should learn from the scriptures that God alone is real and the world illusory."
TN348

25. "Why do people argue? Even the wisest of men have not found God through argument! Is God a subject for argument?"
C200

26. "Give up this dry discussion, this hodge-podge of philosophy. Who has been able to know God by reasoning? Even sages like Suka and Vyasa are at best like big ants trying to carry away a few grains of sugar from a large heap."
TN188-89

27. Disciple: "How can one stop reasoning?"
Mother: "Reasoning does not disappear as long as one has not attained to perfect knowledge
TN290

28. Disciple: "All I want to know is whether there is anyone whom I may call my own."
Mother: "Yes, such a One exists…. He Himself has become our father and mother. He Himself brings us up as our parents. It is He alone who looks after us. Otherwise where were you and where are you now? Your parents brought you up, but at last you realized that you did not belong to them".
TN302

29. "God is one's very own. It is the eternal relationship. He is everyone's own. One realizes Him in proportion to the intensity of one's feeling for Him."
TN302

30. "God cannot be realized without love. Yes, sincere love."
P88

31. "Even the impossible becomes possible through devotion."
TN229

32. Disciple: "How does one get love of God?" Mother: "The grace of God is the thing that is needful. One should pray for the grace of God."
TN301

33. "If one can regard God as one's own and call on Him without seeing Him, that is God's grace."
N233

34. "He who will pray to God eagerly will see Him."
TN231

35. "If one calls upon Him repeatedly, He becomes compassionate; and so a devoted attachment comes into being. This love for love's sake should be hidden from all eyes."
C295

36. "He who has really prayed to the Master, even once, has nothing to fear. By praying to him constantly one gets ecstatic love (Prema Bhakti) through his grace. This Prema, my child, is the innermost thing of spiritual life. The Gopis of Vrindavan attained to it. They were not aware of anything in the world excepting Sri Krishna. A line in one of Nilakantha's songs says, 'One should cherish with great care this precious jewel of Prema.' "
TN363

37. "Realization of God cannot be achieved without ecstatic love for Him. ... Did the cowherd boys of Vrindavan get Sri Krishna as their own through Japa or meditation? They realized Him through ecstatic love. They used to say to Him, as to an intimate friend, 'Come here, O Krishna! Eat this! Take this!'"
TN290

38. "Call on the Lord who pervades the entire universe. He will shower His blessings upon you."
TN338

39. "What does a man become by realizing God? Does he grow two horns? No, what happens is that he develops discrimination between the real and unreal, obtains spiritual consciousness, and goes beyond life and death. God is realized in spirit. How else can one see God? Has God talked to anyone who is devoid of spiritual fervour? One envisions God in spirit, talks to Him and establishes a relationship with Him in spirit
N210-11 & TN289

40. "In the course of time one does not feel even the existence of God. After attaining enlightenment one sees that gods and deities are all Maya. Everything comes into existence in time and disappears in time. Deities and such things really disappear at the dawn of enlightenment. The aspirant then realizes that the Mother alone pervades the entire universe. All then become one. This is the simple truth."
P91 & TN297

THE SPIRIT OF DISPASSION

(Long Press to Select & Share Teachings)

1. "Listen, dear, when God first created man, He endowed him with the spirit of goodness. As a result, men were born with wisdom and it did not take them long to realize that the world was an ephemeral thing. Immediately they took the Name of God and set out to meditate on Him and by His grace were liberated from the bonds of life. God thought, 'This will not do; this is not the way to make them play the game of life.' In the end, along with the spirit of goodness, He mingled in profuse quantities of the spirit of materialism and that of vanity. Now the game of life went on with a swing!"
C212-13

2. "What an illusion Mahamaya has conjured up! Here is this infinite world, and what one claims as his possession will be left behind at death. Still men cannot understand this simple truth."
N121

3. "A person may have no relatives anywhere, but Mahamaya may make him keep a cat and thus make him worldly. This is how She plays!"
N218

4. A disciple asked if all men can get rid of desires. Mother replied, "How can they? If they could, then the creation would come to an end. The world is going on because not all can be free of desires. People with desires are born again and again."
N217

5. "As long as a man has desires there is no end to his transmigration. It is the desires alone that make him take one body after another. There will be rebirth for a man if he has even the desire to eat a piece of candy. ... Desire may be compared to a minute seed. It is like a big banyan tree growing out of a seed, which is no bigger than a dot. Rebirth is inevitable so long as one has desires. It is like taking the soul from one pillow-case and putting it into another. Only one or two out of many men can be found who are free from all desires."
TN292

6. "The body means the existence of desire, otherwise it would not have existed. It all ends when one no longer has any desires."
C84

7. "This world is moving around like a wheel. That indeed is the last birth in which one gets completely rid of all desires."
TN297

8. "Those who are born to God have fulfilled all their desires. So long as a man has any desires, he is incapable of such devotion."
C45

9. "The Master used to say that the worldly person is like a spring mattress—sit on it and it goes down, but the moment you get up, it springs back at once. The regard and devotion for God of these worldly men is just like a drop of water on a hot plate—it evaporates in no time."
S1980; 244-45

10. Referring to one devotee, Mother said, "He is so deeply engrossed in worldliness and still he says, 'Why do I not see the Master?' Many women used to come to the Master and say to him, 'Why can't we concentrate our minds upon God? Why can't we steady our minds?' and things like that. He would say to them, 'You are like a new-born babe and still smell of the lying-in room. First get rid of that smell. Why are you so worried about realizing God now? Everything will happen in the course of time.'
N233

11. Referring to a man who criticized those who renounce the world, Mother said, "My child, men such as these are deeply drowned in the world. They never acquire love for God. They simply carry on, 'coming into the world, suffering the calamities therein, and going away from it' again and again. If after doing so many a time, the Lord has mercy on them in some birth, they will attain liberation
S1978; 456

12. "How little intelligence does a man possess! He may require one thing, but asks for another. He starts to mould an image of Shiva and often ends by making that of a monkey. It is best therefore to surrender all desires at the feet of God. He will do whatever is best for us. But one may pray for devotion and detachment. These cannot be classed as desires."
TN349

13. "In one word, one should desire of God desirelessness. For desire alone is at the root of all suffering. It is the cause of repeated births and deaths. It is the obstacle in the way of liberation
TN369

14. "There is no happiness while living in this body. The world is full of sorrow. Happiness is only an empty word. Only those who have received the grace of the Master can recognize him as God, and that is their real joy."

C154-55

15. "What is there in this world? Tell me what is good in this life? That was why in the end the Master took only bitter things. I would try to give him sandesh and he would say, 'What is there in sandesh? It is just the same as clay.'
C56

16. "Do you notice this human body? Today it is and tomorrow it is not. And the world is full of misery and pain. Why should one be eager to have another birth? The body is never free from its attendant troubles."
N204

17. "However spiritual a man may be, he must pay the tax for the use of the body to the last farthing (i.e. undergo suffering and death incidental to the embodied state). But the difference between a great soul and an ordinary man is this: the latter weeps while leaving this body, whereas the former laughs. Death seems to him a mere play."
TN253

18. "Everything, husband, wife, or even the body, is only illusory. These are all shackles of illusion. Unless you can free yourself from these bondages, you will never be able to go to the other shore of the world. Even this attachment to the body, the identification of the self with the body, must go. What is this body, my darling? It is nothing but three pounds of ashes when it is cremated. Why so much vanity about it? However strong or beautiful this body may be, its culmination is in those three pounds of ashes. And still people are so attached to it. Glory be to God
TN261

19. "The whole world is a dream; even this (the waking state) is a dream ... What you dreamt last night does not exist now. ... A farmer who had lost a son dreamt at night that he was a king and the father of eight sons. When the dream vanished, he said to his wife, 'Shall I weep for my eight sons or this one?' "
TN302

20. "The happiness of the world is transitory. The less you become attached to the world, the more you enjoy peace of mind
TN226

21. "These earthly ties are transitory. Today they seem to be the be-all and end-all of life, and tomorrow they vanish. Your real tie is with God."
TS74

22. "If you love any human being you will have to suffer for it. He is blessed, indeed, who can love God alone. There is no suffering in loving God."
TN369

23. "Always do your duty to others, but love you must give to God alone. Worldly love always brings in its wake untold misery."
TN366-67

24. "The Master saw dabchicks floating, diving and swimming in the water of Haldar's pond, but there would be not a drop of water sticking to them—they would just shake it off. He gave their example and said that in this world one should live like these—live in the midst of worldly possessions, but from one's mind one should completely shake off the attachment for them. The Master used to teach everybody to live in the world completely unattached."
S1980; 485-86

25. "Everything is due to desire. What bondage is there for a man who has no desire? You see, I live with all these things, but I do not feel any attachment; no, not in the least."
TN319

26. Disciple: "Mother, the Master loved renunciation, but how little we practise it!"
Mother: "Yes, you will acquire it slowly. You make some progress in this life, a little more in the next, and so on. It is the body alone that changes; the Atman remains the same. Renunciation of lust and gold! The Master used to say, 'I can change Kamarpukur into gold, if I so desire, by requesting Mathur Babu to do so; but what good will that do? It is all transitory.'
TN330

27. "Sri Ramakrishna would say, 'Musk forms in the navel of the deer. Being fascinated with its smell, the deer run hither and thither. They do not know where the fragrance comes from. Likewise God resides in the human body, but man does not know it. Therefore he searches everywhere for bliss, not knowing that it is already in him.' God alone is real. All else is false."
TN261-62

CONTROL OF THE MIND
(Long Press to Select & Share Teachings)

1. "Everything depends on one's mind. Nothing can be achieved without purity of mind. It is said, 'The aspirant may have received the grace of the

Guru, the Lord, and the Vaishnava; but he comes to grief without the grace of *"one."'* That *'one'* is the mind. The mind of the aspirant should be gracious to him."
TN282

2. "My child, this mind is just like a wild elephant. It races with the wind. Therefore one should discriminate all the time. One should work hard for the realization of God."
TN269

3. Disciple: "I cannot concentrate my mind well during meditation. My mind is fickle and unsteady."
Mother: "Don't worry! Restlessness is the nature of the mind, as it is of the eyes and ears. Practise regularly. The Name of God is more powerful than the senses. Always think of the Master, who is looking after you. Don't be troubled about your lapses."
TS50-51

4. "Whenever the mind goes after anything other than God, consider that as transient and surrender the mind at the sacred feet of the Lord."
P85

5. "The mind naturally tends towards evil deeds. It is lethargic in doing good works. Formerly I used to get up at 3 a.m. and sit up for meditation. One day I felt disinclined to do so on account of physical indisposition. That one day's irregularity resulted in the upsetting of my routine for a number of days. That is
why I say that perseverance and tenacity are necessary for success in all good work."
TN360

6. Mother forbade a disciple to make pilgrimages without discrimination of time and company. Quoting from a song, she said, " 'Pilgrimage and excursion are causes of misery. Oh my mind, don't be restless about them.' You can attain more in your house, if you are really earnest."
TN366

7. Regarding weakness of the mind, Holy Mother said to a disciple, "Child, this is the law of nature. Have you not noticed the full moon and the new moon? Likewise the mind is sometimes dominated by good, and sometimes by bad tendencies
TN354

8. Disciple: "Mother, my mind becomes restless now and then. It craves for enjoyments. That frightens me," Mother: "Don't be afraid. I tell you that in this Kali Yuga mental sin is no sin. Free your mind from all worries on this account. You need not be afraid."
TN358-59

9. "Can anyone altogether destroy lust? A little of it remains as long as one has the body. But it can be subdued, as a snake can be subdued by charmed dust
TN348

10. Disciple: "However I may try to remove evil thoughts, I do not succeed."
Mother: "This is the result of what you have done in your past life. Can one get rid of it by force? Cultivate good company, try to be good, and in time you will succeed. Pray to the Master. I, too, am here."
N235

11. "It is the nature of water to flow downwards, but the sun's rays lift it up towards the sky. Likewise it is the very nature of the mind to go to lower things, to objects of enjoyment, but the grace of God can make the mind go towards higher objects
TN339

12. Disciple: "I have been practising religious disciplines. I do not relax my efforts in that direction. But it appears that the impurities of mind are not growing less. "
Mother: "You have rolled different threads on a reel — red, black and white. While unrolling you will see them all exactly in the same way."
TN319

13. Disciple: "How many insignificant desires crop up in our minds! How can we get rid of them?"
Mother: "In your case these are no real desires. They are nothing. They are mere fancies that appear and disappear in your mind. The more they come and go, the better for you. ... So long as the ego exists, desires also undoubtedly remain. But those desires will not injure you."
TN319

14. "Don't puzzle the mind with too many inquiries. One finds it difficult to put one single thing into practice, but dares invite distraction by filling the mind with too many things."
P84

15. "The mind is everything. It is in the mind alone that one feels pure and impure. A man, first of all, must make his own mind guilty and then alone he can see another man's guilt. Does anything ever happen to another if you enumerate his faults? It only injures you."
TN322

16. "Whenever people discuss good or evil, all those who are present have to take a little share of the good or evil. ... Suppose someone tells you about his good and evil deeds. Every time you think of that person you must perforce remember his good and evil deeds. In this manner his good and evil deeds both must leave some impression upon your mind
C222

17. "All is in the mind — purity, as also impurity, is in the mind."
G472

18. "There is evil in your mind. That is why you can't find peace."
C258

19. "It is a complex always to be suspecting impurities. The more you emphasize your obsession, the more obsessed you become. It is true of all things."
C153 & TN336

20. "He who has a pure mind sees everything pure."
TN322 21. "On moonlit nights I would look at the moon and pray, 'May my mind be pure as the rays of the moon!' or 'O Lord, there are stains even on the moon, but let my mind be absolutely stainless.'
N75

22. "When I was at Vrindavan, I used to visit Vankubihari (Krishna in a bent pose) and prayed to him, 'Your form is bent, but Your mind is straight — kindly straighten the windings of my mind.'"
G369

23. "Do the Master's work, and along with that practise spiritual disciplines too. Work helps one to keep off idle thoughts. Ifone is without work, such thoughts rush into one's mind."
TN344

24. "How can one's mind be healthy if one doesn't work? No one can spend all twenty-four hours in thought and meditation. So one must engage oneself in work; it keeps the mind cheerful
C82

25. Alluding to X___, Mother said, "Just see how impure her mind has become through idleness."
C359

26. Disciple: "Some say that one achieves nothing through work. One can succeed in spiritual life only through Japa and meditation."
Mother: "How have they known as to what will give success and what will not? Does one achieve everything by practising Japa and meditation for a few days? Nothing whatever is achieved unless Mahamaya clears the path. Didn't you notice the other day that a person's brain became deranged because he forced himself to excessive prayer and meditation? If one's head becomes deranged, one's life becomes useless. The intelligence of a man is very precarious. It is like the thread of a screw. If one thread is loosened, then he goes crazy. Or he becomes entangled in the trap of Mahamaya and thinks himself to be very intelligent. He feels that he is quite all right. But if the screw is tightened in a different direction, one follows the right path and enjoys peace and happiness. One should always recollect God and pray to Him for right understanding. How many are there who can meditate and practise Japa all the time? At first they earnestly practise these disciplines, but their brains become heated in the long run by sitting constantly on their prayer rugs. They become very vain. They also suffer from mental worries by reflecting on different things. It is much better to work than to allow the mind to roam at large. For when the mind gets a free scope to wander, it creates much confusion. My Naren thought of these things and wisely founded institutions where people would do disinterested work."
TN350-51

MEDITATION AND JAPA

(Long Press to Select & Share Teachings)

1. "The mind keeps well when engaged in work. And yet Japa, meditation, prayer also are specially needed. You must at least sit down once in the morning and again in the evening. That acts as a rudder to a boat. When one sits in meditation in the evening, one gets a chance to think of what one has done - good or bad -during the whole day. Next one should compare the states of one's mind in the preceding day and the present. ... Unless you

meditate in the mornings and evenings along with work, how can you know what you are actually doing?"
C357-58

2. "It is very necessary to have a fixed time for these things. For it cannot be said when the auspicious moment will come. It arrives so suddenly. No one gets any hint of it beforehand. Therefore one should observe regularity, however busy one may be with duties. ... Even in the midst of the most intense activity, one should at least remember God and salute Him
TN354

3. "May your body and mind become pure by repeating the Name of God!"
TN294

4. "The Mantra purifies the body. Man becomes pure by repeating the Mantra of God. ... It is said, 'The human teacher utters the Mantra into the ear; but God breathes the spirit into the soul.'"
TN282

5. "As wind removes the cloud, so the Name of God destroys the cloud of worldliness."
TN348

6. "Do you know the significance of Japa and other spiritual practices? By these, the power of the sense-organs is subdued
TN290

7. A devotee took a tiny banyan seed and said to Mother, "Look, Mother, it is tinier even than the tiniest seed we know. From this will spring a giant tree! How strange!" "Indeed, it will," Mother replied. "See what a tiny seed is the Name of God. From it in time come divine moods, devotion, love, and spiritual consummation."
C133 & G406

8. "Just see the power of habit. By the law of habit man attains realization by continuous practice of Japa."
TN355

9. A devotee asked her, "Mother, what is the secret?" She pointed to a small timepiece in a niche and said, "As that timepiece is ticking, so also go on repeating God's Name. That will bring you everything. Nothing more need be done.
G407

10. "One has to suffer the consequences of one's deeds. But by repeating the Name of God, you can lessen its intensity. If you were destined to have a wound as wide as a ploughshare, you will get a pin-prick at least. The effect of Karma can be counteracted to a great extent by Japa and austerities."
C111 & TN321

11. Disciple: "Suppose I can't do Japa of the Mantra of my chosen Deity?" Mother: "What do you mean? You won't do Japa of your Mantra? What a suggestion! If you don't do the Japa, you lose; that affects me not in the least!"
G405

12. "The boys all come and solicit me earnestly for initiation. They get it and depart. But they don't make their Japa regularly — why regularly, some do nothing at all. ... They take the Mantra with so much sincerity; but why do they not practise at all? Not that it is very hard. If one but sticks to a little practice, how much joy comes to one! Ah! With what joy and for how long Jogen (Jogin-Ma) and myself used to make Japa at Vrindavan
C367-68

13. A disciple had written "I cannot calm my mind and concentrate" and so on. Mother became agitated at these words and said, "It can be done if one repeats the Name fifteen or twenty thousand times each day. I have seen it actually happen. Let him do that first and talk afterwards if it fails. One must put one's mind to it. But no, no one will do that. They only complain 'Why does nothing come of it?'"
C160-61

14. "How can one do without Japa and meditation? These have got to be done."
G405

15. "The conjunction of day and night is the most auspicious time for calling on God. ... The mind remains pure at this time
TN354

16. "True it is that there is no hard and fast rule about the time of Japa, yet morning and evening are the favourable periods. Whatever the time be, you must do Japa every day. It is not good to forgo it any day."
G409-10

17. "One should practise Japa and meditation at regular times giving up idleness. While living at Dakshineswar I used to get up at 3 o'clock in the morning and practise Japa and meditation. One day I felt a little indisposed

and left the bed rather late. The next day I woke up still late through laziness. Gradually I found that I did not feel inclined to get up early at all. Then I said to myself, 'Ah, at last I have fallen a victim to idleness.' Thereupon I began to force myself to get up early. Gradually I got back my former habit. In such matters one should keep up the practice with unyielding resolution."
TN340

18. Disciple: "I practise Japa, but I cannot concentrate my mind."
Mother: "Repeat the Name of God, whether your mind is concentrated or not. It will be good for you if you can repeat the Name of God for a fixed number of times daily."
TN352

19. Mother told X—: "What a lot of work I did when I was your age! And yet I could find time to repeat my Mantra a hundred thousand times every day
TN32

20. Disciple: "Mother, shall I practise the repetition of the holy Name having in mind a fixed number of repetitions?"
Mother: "If you repeat with an eye to number, your mind may be concentrated on the number alone. Therefore I would advise you to repeat the Name of God without being particular about the number."
TN352

21. Once a devotee forgot how to count the repetitions of the Mantra on his fingers. Mother said, "What does it matter? The purpose of all this is to direct the mind towards God."
TN354

22. "Repeating the Name of God a fixed number of times, telling the rosary or counting on fingers, is calculated to direct the mind to God. The natural tendency of the mind is to run this way and that way. Through these means it is attracted to God. While repeating the name of God, if one sees His form and becomes absorbed in Him, one's Japa stops. One gets everything when one succeeds in meditation."
TN341-42

23. "While performing Japa, take the Name of God with utmost love, sincerity, and self-surrender. Before commencing your meditation daily, first think of your utter helplessness in this world and then slowly begin the practice of Sadhana as directed by your Guru."
TS31

24. "One should meditate on one's chosen Deity as one goes on making Japa. Inmeditation the face of the chosen Deity of course comes first; but one should meditate on the whole figure, starting from the feet upward."
C358

25. Disciple: "Why is it that our mind is not absorbed in God when we repeat His Name?"
Mother: "It will come about in due course. Even if the mind is not concentrated, do not give up the repetition of the holy Word. You do your duty. While repeating the Name, the mind will get fixed of itself on the ideal, like a candle flame in a place protected from the wind. It is the wind alone that makes the flame flicker. In the same way, our fancies and desires make our mind restless."
TN352

26. Disciple: "Mother, why is it that the mind does not become steady? When I try to think of God, I find the mind drawn towards other objects."
Mother: "It is wrong if the mind is drawn towards secular objects. By 'secular objects' is meant money, family, etc. But it is natural to think of the work in which one is engaged. If meditation is not possible, do Japa. Realization will come through Japa. If the meditative mood comes, well and good, but by no means do it by force."
TN343

27. Disciple: "Is it of any use to be merely repeating His Name without intense devotion?"
Mother: "Whether you jump into water or are pushed into it, your cloth will get drenched. Is it not so? Meditate every day, as your mind is yet immature. Constant meditation will make the mind one-pointed. Discriminate always between the real and the unreal. Whenever you find your mind drawn to any object, think of its transitoriness, and thus try to withdraw the mind back to the thought of God. A man was angling. A bridal party was going along the road with music. But the angler's eye remained fixed on the float. The mind of a spiritual aspirant should be steadfast like that."
TN351-52

28. "The mind is by nature restless. Therefore, at the outset, to make the mind steady, one may practise meditation by regulating the breathing a little. That helps to steady the mind. But one must not overdo it. That heats the brain. You may talk of the vision of God, or of meditation, but remember, the mind is everything. One gets everything when the mind becomes steady."
TN342

29. "If the mind becomes quiet of itself, then what is the need of Pranayama?"
TN344 Mother: "It does not matter much. ... Look at the picture of Sri Ramakrishna, and that will be enough."
TN334

31. When a devotee complained that the impurities of his mind were not being removed in spite of his Japa and meditation, Mother said, "Through the practice of Japa they will go. How can one afford to do without these practices?"
G405

32. "In time the mind itself becomes the Guru. To pray to God and meditate on Him for two minutes with full concentration is better than doing so for long hours without it."
TN277

33. "Repeating the Name of God once, with the mind controlled, is equivalent to a million repetitions with the mind away from God. You may repeat the Name for the whole day, but if the mind is elsewhere, that does not produce much result. The repetition must be accompanied by concentration. Then alone one gets the grace of God."
TN353

34. "Why should not one have concentration and meditation if the mind is pure? Why should not one have God vision? When one sits down for Japa, God's Name will continue rising up from the mind naturally and not with effort."
C158

35. Disciple: "I find it impossible to meditate. Please awaken my Kundalini." Mother: "It will awaken in the course of time. Do Japa and meditation. It does not rise of itself. Continuous meditation will make the mind so steady that you will not feel inclined to give it up. When the mind is not in a good mood to meditate, do not force it to do so. In such condi- tions, get up from the seat of meditation after making prostrations. Real meditation is of a spontaneous nature."
TN343

36. "The Kundalini will be gradually awakened. You will realize everything by the repetition of God's Name. Even if the mind is not quiet, still you can sit and repeat the holy Name a million times. Before the awakening of the Kundalini,

one hears the Anahata sound; but nothing can be achieved without the grace of the Divine Mother."
TN345

37. "If a person is steady in meditation, he will clearly see the Lord in his heart and hear His voice. The moment an idea flashes in his mind, it will at once be fulfilled and he will be bathed in peace."
N75

SELF-EFFORT AND DIVINE GRACE

(Long Press to Select & Share Teachings)

1. Disciple: "How does one get the vision of God?"
Mother: "It is only through His grace. But one must practise meditation and Japa. These remove the impurities of the mind. One must practise spiritual disciplines such as worship and so forth. As one gets the fragrance of a flower by handling it, or as one gets the smell of sandalwood by rubbing it against a stone, in the same way one gets spiritual awakening by constantly thinking of God. But you can realize Him right now if you become desireless."
TN356

2. "The mind gets purified after hard Tapasya. Without regular practice nothing can be attained."
TS47

3. "The mind is rendered pure as the result of many austerities. 'God who is purity itself cannot be attained without austerities.' What else does one obtain by the realization of God? Does he grow two horns? No, his mind becomes pure, and through a pure mind one attains knowledge and spiritual awakening."

TN337

4. "The purpose of initiation is to try to realize God through sincere spiritual effort."
G412

5. Disciple: "What is the need of Tapasya ?"
Mother: "It is very necessary. . .. The Master practised all kinds of disciplines. He used to say, 'I have made the mould; now you may cast the image.' ... To cast the image means to meditate and contemplate on the

Master, to think of the various incidents of his life. By medi- tating on him, one gets all the spiritual moods."
TN328

6. "Spiritual practices are meant to keep the mind steady at the feet of God, to keep it immersed in His thought. Repeat His Name."
TN345

7. "If you practise spiritual discipline for some time in a solitary place, you will find that your mind has become strong, and then you can live in any place or society without being in the least affected by it. When the plant is tender, it should be hedged around. But when it has grown big, not even cows and goats can injure it. Spiritual practices in a solitary place are essential."
N223

8. "Sit for meditation in the morning and the evening. Keep your head cool and practise meditation and prayer. It is very difficult to do so. It is rather easy to dig the earth with a spade." Looking at the picture of the Master, she said, "You will achieve nothing without His grace."
TN356

9. "Devotees who come nowadays simply keep on saying 'Show us God'. They have no spiritual practice, no prayer, no austerity — and past sins must be many. These have to be removed step by step, and then only God can be seen. The moon in the sky is covered with clouds; wind will blow away the clouds, and then only can you see the moon. Do the clouds scatter away all of a sudden? Exactly the same here. The Karmas get exhausted slowly. When God is realized, He illumines the soul internally — one knows this internally."
C92

10. "My child, you have been extremely fortunate in getting this human birth. Have intense devotion to God. One must work hard. Can one achieve anything without effort? You must devote some time for prayer even in the midst of the busiest hours of the day. I used to be very busy during my days at Dakshineswar; yet I did my prayer and meditation."
TN268

11. "Prayer and meditation, or pilgrimage, or even earning money, all these should be done during the earlier part of one's life. ... Inold age one's physical and mental strength are weakened. Is that the time for any struggle? Look at our boys here now, they have turned their minds to God in their youth. This is right, this is the proper time. My son, your prayers and meditations must be

accomplished now, in your youth. Do you think you will be able to do anything later? Whatever you may want to do, this is the time for it."
C159

12. Disciple: "It is my desire to spend some time in spiritual exercises in the solitude of a garden."
Mother: "Quite right. This is the proper time to do so. This is just the proper age for you to undergo these disciplines. You must practise them, but be careful about your food. Swami Yogananda practised great austerity and as a result suffered much and passed away early in life.
TN346

13. "The room may contain different kinds of food-stuff, but one must cook them. He who cooks earlier gets his meal earlier too. Some eat in the morning, some others in the evening, and there are yet others who fast because they are too lazy to cook. . .. The more intensely a person practises spiritual disciplines, the more quickly he attains God. But even if he does not practise any spiritual disciplines, he will attain Him in the end- surely he will. Only, he who spends his time idly, without practising prayer and meditation, will take a long time to attain Him."
TN347

14. "Everything, no doubt, happens by God's will, yet man must work because God expresses His will through man's action. Do not relax your spiritual practices."
N231

15. Disciple: "Mother, how can I have a perfectly pure heart and love for God?"
Mother: "All in good time. Now that you have taken refuge with the Master, everything will come to pass. You must pray to the Master."
C53

16. Advice to a discouraged aspirant: "You must not think in this way. Are visions everyday things? The Master used to say, 'You may cast your line daily, but can you catch a large fish every day? If you wait intently day after day with all your paraphernalia, you may catch a fish some day, or you may not. But don't give up waiting.' Pray longer. ... Cling to what you have found. Say to yourself, 'Even if I have no one else, I have a Mother.' "
C253

17. Disciple: "Mother, why do I not see the Master?"
Mother: "Continue to pray without losing heart. Everything will happen in

time. See how quite a number of munis and rishis could not find Him even after ages of searching, and you want to have Him for the mere asking! ... Is God-vision such an easy thing? But fortunately the Master has chalked out an easier path this time; therefore it will be possible for all to realize God."
C158&TN339-40

18. When a disciple complained about making no spiritual progress, the Mother said to him, "Suppose you are asleep in Calcutta and someone is removing you with your couch to Banaras. Will you at that time know that you are on your way to Banaras? When you wake up you will be surprised to see where you have come."
N159

19. Mother: "One has to sit by the riverside and call on Him. He will ferry across at the proper time."
Disciple: "If everything occurs at the proper time, then where is the place for His grace?"
Mother: "Even so, don't you have to throw your line and wait for the fish when you go angling?"
C78-79

20. Disciple: "If God is our own, why then should one sit and wait?"
Mother: "That is true. It may happen even out of season."
TN302

21. "God-realization can be had at any time by the grace of God, but there is a difference between it and what comes in the fullness of time."
TN190

22. "Can the mango which ripens out of season be as sweet as the one which ripens in the month of Jyeshta, that is, the proper season? Men are trying to get fruits out of season. … But these are not as sweet as those found in the proper season. This is also true of the efforts that lead to God-realization. Perhaps you practise some Japa and austerities in this life; in the next life you may intensify the spiritual mood and in the following life you advance further."
TN293

23. Disciple: "Mother, I have practised austerities and Japa so much, but I have not achieved anything."
Mother: "God is not like fish or vegetables that you can buy Him for a price."
TN355

24. "There is no such rule that the grace of God will fall on one simply because one is practising austerities. In olden days the rishis practised austerities for thousands of years with their feet up and head down and a lighted fire burning under them. Even then, only some received the grace of God."
TN355

25. "Do you know, my child, what it is like? It is just like a candy in the hand of a child. Some people beg the child to part with it. But he does not care to give it to them. Still he easily hands it over to another whom he likes. A man performs severe austerity and spiritual practices throughout his life to realize God, but he does not succeed, whereas another man gets his realization practically without any effort. It depends upon the grace of God. He bestows His grace upon anyone He likes. Grace is the important thing."
TS8-9

26. Mother: "God is like a child, you know. He denies some who seek and of Himself gives to some who do not. Perhaps such people had highly evolved souls from their previous lives. That is why they receive His grace."
Disciple: "Then distinctions are made even in the matter of grace?"
Mother: "Certainly, it is all according to one's Karma. Once the bonds of Karma are sundered, one realizes God." …
Disciple: "Mother, I admit that spiritual exercise, exhaustion of past Karma, and proper time — all these are factors in the attainment of spiritual knowledge. But if God is our own, why should He not show Himself out of His grace?"
Mother: "That is right. But who has this faith that He is his own? All take up religion as a matter of form. How many really want God?"
C87 -88 & TN310

27. "Be sincere in your practice, words and deeds. You will feel blessed! His blessings are always showered on all creatures on the earth. It is needless to ask for it. Practise meditation sincerely and you will understand His infinite grace. God wants sincerity, truthfulness and love. Outward verbal effusions do not touch Him."
TS7-8

28. "How many are there who truly want to realize God? Where is that earnestness? They, no doubt, profess great devotion and longing, but they feel satisfied when they get even a tiny bit of enjoyment. They say, 'Ah, how kind is God!' "
TN349

29. "If you don't call upon God — indeed many people never even remember Him — what does it matter to Him? It is your own misfortune. Such is the Maya of God, He keeps them ignorant of Him saying, 'They are happy enough, let them be so!'"
C157

30. "Whatever you yearn for, that you will get. "
TN303

31. "My child, this world is like a deep marshy place. Once a man gets entangled there, it becomes very difficult for him to come out. ... Repeat the Name of God. If you do so, He will cut away your bondage some day. Can anyone get liberation, my child, unless He Himself removes the shackles? Have deep faith in God. Look upon the Master as your refuge, even as children regard their parents."
TN348

32. "You may say that you have done so much of Japa or so much of work; but nothing will avail. Nobody can achieve anything unless Mahamaya clears the way. Oh, my children, take refuge, just take refuge. Then alone she will clear the way out of her mercy. ... Once in summer at Kamarpukur, a heavy shower had filled up the fields, and water overflowed from the ponds. The Master was wading through water when proceeding by the side of the sweeper colony. As the cat-fish came out of the ponds, the people around began to beat and catch them. One of the fish kept swimming near about the Master's feet. So he said, 'Don't you kill this one. See how it seeks my protection and plays round. It will be so good if one of you carries it to the Haldar's pond.' Then he himself took it up and released it in the pond. Returning home he said, 'Ah, if anyone seeks protection in this way, one is saved.' "
C368-69

33. "Repeat the Name of God in the innermost core of your heart, and in all sincerity take refuge in the Master. Do not bother to know how your mind is reacting to things around. And do not waste time in calculating and worrying whether or not you are progressing in the path of spirituality. It is Ahamkara to judge progress for oneself. Have faith in the grace of your Guru and Ishta."
TS6-7

34. Disciple: "There are devotees who surrender themselves to God but do not practise austerities. Will they attain to this state (of realization)?"
Mother: "That they surrender themselves to God, that they live placing implicit

trust in Him, is their spiritual discipline. Naren said, 'Let me have millions of births, what do I fear?' It is true. Does a man of knowledge ever fear rebirth? He does not commit any sin. It is the ignorant person who is always seized with fear. He alone gets entangled. He becomes polluted by sin. For millions of births he suffers from endless miseries, he undergoes infinite pains, and at last he craves for God. ... The calf makes the sound of 'Ham Hai, Ham Hai' (I am, I am). He makes the same sound even after drums and other instruments are made from his hide and entrails. At last he goes into the hand of a carder and then he makes the sound 'Tum Hai, Tum Hai' (It is Thou, It is Thou)."
TN337-38

35. "People suffer endless miseries on account of their egoism and at last they say, 'Not I, not I; it is Thou, O God! It is Thou!' "
TN317

36. Devotee: "Man cannot do anything by his individual effort. God is doing everything through him."

Mother: "Yes, that is true. But is one conscious of this always? Blinded by egoism, people think themselves to be independent agents in regard to action. They do not depend on God. He protects one who relies on Him."
TN347

37. "As you pray and meditate you will find the Master actually speaking to you, fulfilling all your desires immediately, and your mind will be filled with such deep peace. … You will realize that He who is in me, is in you too and in the humblest of men—only then humility will be born in your mind."
C260

38. "My child, if you can get perfect knowledge through my blessings, then I bless you with all my heart and soul. Is it ever possible for a man to free himself unaided from the clutches of Maya? It was for this that the Master performed spiritual austerities to the utmost extent and gave the results thereof for the redemption of mankind."
TN281-82

39. "The Master used to say, 'The way is extremely difficult, like the sharp edge of a razor.' But He has kept you in His arms. He is looking after you."
TN323

40. "Just surrender yourself to Him; you will then feel His grace."
P88

THE IDEAL OF RENUNCIATION

(Long Press to Select & Share Teachings)

1. "You are a living god. Who is able to renounce all for God's sake? Even the injunctions of Destiny are cancelled if one takes refuge in God. Destiny strikes off with her own hand what she has written about such a person."
TN289

2. "Will a man who has strong desires for worldly pleasures listen to me if I ask him to renounce them? But if a fortunate soul has realized the world to be the sport of Maya and God alone to be real, shall I not help him a little? Is there any end to the suffering in the world?"
N179

3. "Don't marry, don't enter the world. What do you lose if you don't marry? You are free wherever you may be."
C61

4. "An unmarried person who leads a pure life will advance towards Him with rapid strides, whether he prays to Him or not. The others, being tied hand and foot, find it difficult to extricate themselves from the bondage of worldliness, even though they try to think of God."
TN358

5. "What is there in the worldly life? What an inordinate attachment people have for it. See how out of one so many come out, and how one's attention and energies are all dissipated. Is it possible for a person placed under such conditions to attain to spiritual greatness? Have you not seen crabs? The mother crab peeps out of her hole again and again, and then goes down. It struggles hard repeatedly to free itself, but fails. And why? Because of her attraction for her numerous progeny living in the hole. This attraction drags her into the hole in spite of all her efforts. Such is the case of those who are immersed in worldly life."
TN124

6. The mother of a monk requested Holy Mother to ask her son to go back to worldly life. Mother replied, "It is a rare good fortune to be the mother of a monk. People cannot give up attachment even to a brass pot. Is it an easy thing to renounce the world? Why should you worry?"
TS59

7. About a boy who wanted to embrace monastic life and was being encouraged by Swami Shivananda to do so, Mother said, "One needs good fortune, indeed, to accept the ideal of renunciation taught by the Master. Tarak (Swami Shivananda) is right. How few can be rescued from the world once they are entangled in it! The boy has real strength of mind."
N 180

8. A woman devotee requested Holy Mother to order her daughter to marry. Mother replied, "Is it not misery to remain in lifelong slavery to another and always dance to his tune? Though there is some risk in being a celibate, still, if one is not inclined to lead a married life, one should not be forced into it and subjected to lifelong worldliness. Those girls that are drawn to the ideal of complete renunciation should be encouraged to lead a celibate life."
TS54

9. When someone criticized Holy Mother for giving a disciple the ochre robe, she replied, "Look here, child, they are children of light. They live on this earth as pure as flowers. Can you tell me anything happier than this? You have seen for yourself what kind of happiness worldly life can give. What have you learned from me all these days! Why so much attraction for worldly life? Why so much animal propensity? What sort of happiness do you derive from it? Can you not even conceive in dream a pure ideal of life? Can't you live with your husband even now as brother and sister? Why this desire to lead a piggish life? This misery of the world has been gnawing into my bones."
C365 & TN358

10. "He has done very well to become a Sadhu. What is there in this cage of flesh and bones? ... What is after all in this body? Why should one become enmeshed in this Maya? It will ultimately come to an end after a few days. Then when it is burnt, there will remain only a seer and a half of ash. Banku has become a Sannyasin, he has taken to the path of God. He has done well, he has done well indeed!"
S1979; 357

11. "People find opportunities according to their fate and Karma. ... The fact is, if one's time to go beyond the world is ripe, one will break all bonds and come; nobody will check him. Lack of money, awaiting somebody's approval, fear of having to go back, these are nothing."
C156 & M33

12. "You see, my dear, many people seek God only after disappointment in other spheres. But he, who from childhood can place at the Master's feet a heart as pure as a flower, is blessed indeed!"

C202

13. "The other day X — said to me, 'Mother, we are always to be alert. We always tremble with fear lest we should think any unholy thought.' That is very true. A monk is like a bleached cloth. ... One does not notice the spots in a black cloth so much, but even a drop of ink looks so prominent on white linen. The monk's life is always beset with dangers. The whole world is engrossed in lust and gold. The monk must always practise renunciation and dispassion. Therefore Sri Ramakrishna used to say, 'A monk must always be alert and careful.' "
TN266

14. "Sri Ramakrishna used to say, 'O Sadhu, beware!' Sadhus should always be alert. The path of a Sadhu is always slippery. When one is on slippery ground, one should walk tiptoe. Is it a joke to become a Sannyasin? If one had so desired, one could have married and lived the life of a householder. Now that you have given up such intentions, the mind should not be allowed to think of these things. What has once been spat out, is not eaten again. The ochre robe of a Sadhu protects him as the collar of a dog protects it from danger. No one molests a dog with a collar, as it belongs to someone or other. All gates are open to a Sadhu. He has admission everywhere."
TN360

15. Devotee: "Mother, I am overtaken by fear on seeing how even high spiritual persons meet with a fall."
Mother: "If you are constantly in touch with objects of enjoyment, you are likely to succumb to their influence."
TN347

16. At Jayrambati when a young man was initiated into Brahmacharya, he asked, "How long will I have to fulfill its vows?" Mother answered him at once with a firm voice, "As long as there is life in your body."
S1979; 324

17. "Faith and firmness are the basic things; if faith and firmness are there, then you have it all."
G349

18. "Forgetting your personality, try to understand your identity [with God]."
PB1969; 92

19. "It is extremely bad for a monk to possess money. There is nothing impossible for the round pieces to do — even to the extent of endangering life."
C368

20. To a disciple who had been busy with accounts the whole day, Mother said, "Can anyone who has renounced the world relish these things? Once there was a mistake in the accounts relating to the salary of the Master. I asked him to talk to the manager of the Temple about it. But he said, 'What a shame! Shall I bother myself about accounts?' Once he said to me, 'He who utters the Name of God never suffers from any misery. Why do you worry?' These are his very words. Renunciation was his ornament."
C89 & TN310

21. "What is there in wealth, my dear? The Master could not bear even to touch money. His hand would twist away. He would say, 'The world itself is unreal. Look here, if I believed that this world is real I would gild the whole of Kamarpukur with real gold before I go. But I know all that is unreal and God alone is real.'"
C226

22. "Only people who have renounced the world can resist the temptation of wealth."
C239

23. "My dear child, even the tinklings of the coins produce greed in the minds of the needy — such is the power of money."
S1976;246

24. "Money always taints the mind. ... Such is the fascination of money that if you involve yourself too much in it, you will feel attracted to it. You may think that you are above money and that you will never feel any attraction for it, as you have once renounced it. You may further think that at any moment you may leave it behind. No, my child, never harbour this thought in your mind. Through a tiny little loop-hole it will enter into your mind and then strangle you gradually quite undetected. You will never know it. ... Sri Ramakrishna could never bear the touch of money. ... Always remember his words. Money is at the root of all the disasters you see in the world. Money may lure one's mind into other temptations. Beware!"
TN364-65

25. "A monk must not lower the ideal of renunciation. Even if a wooden image of a woman lies upside down in the road, he must not turn it the other way, even with his foot, to look at its face."
N181

26. "A monk should be above attachment and jealousy. He must be the same under all circumstances. Sri Ramakrishna used to say to Hriday, 'You must bear with me and I must bear with you; then everything will go on well. Otherwise we shall have to summon the manager to make up our differences.'"
TN360-61

27. "A monk must sever all the chains of Maya. Golden chains are as much of a bond as iron chains. A monk must have no attachments."
C84 & N181

28. "A monk should not visit his home. Meeting his people revives old memories. He must forget these, nay his very body. Then only he can have a vision of God."
M32

29. "Who is one's father or one's mother? God is all."
C152

30. "A monk once came to the Panchavati. In the beginning he had no attachments. But alas, in the end he began to store away things like a mouse — utensils, pitchers, grain, and everything. The Master noticed it and said one day, 'Poor thing. This will be the end of him!' He was about to be entangled in the snare of Maya. The Master advised him strongly about renunciation and asked him to leave the place. Then he went away."
C105 & TN314

31. Mother scolded a Swami because he was showing undue love for the ashrama: "You have renounced the world to repeat God's Name. But now you are involved in activities. The ashrama has become your second world. People come to the monastery, giving up their families, but they become so attached to the monastery that they do not want to give it up. 'A man eager to keep away from acid food builds a home under a tamarind tree!'"
N250

32. "Whenever you go on some work, make it a point to return as soon as it is finished. In this life you will find that in digging for earthworms we often go deeper and bring out snakes."
S1980; 284

33. To a woman disciple who was to lead an exclusive spiritual life: "Never be intimate with any man — not even your own father or brother. What to speak of others then! Let me again repeat, don't be intimate with any man, even if God comes to you in that form."
TN366

34. To a woman in an ochre robe, who said she had not been initiated, Mother said, "Without initiation, and without any spiritual realization, you have put on this sacred robe. This is not proper for you. The robe you have put on is very holy. I was about to salute you with folded hands. All will bow down at your feet. You must acquire the power to assimilate the honour."
TN273

35. Disciple: "Mother, the monastic life begets terrible vanity."
Mother: "Yes, that is true. A monk may become very vain. He may think, 'See, he does not respect me. He does not bow down before me,' and so on. (Pointing to her own white cloth), One should rather live thus (meaning possessed of inner renunciation). ... Is it possible, my child, to get rid of vanity — vanity of beauty, vanity of virtue, vanity of knowledge and vanity of a holy life?"
TN293

36. Disciple: "Mother, all your children are learned, but these beings (referring to the inmates of the Koalpara Ashrama) are your illiterate children. Sarat Maharaj has written books and. .. your other children are giving lectures. So much is being done to spread Sri Ramakrishna's ideas."
Mother: "What do you mean? Our Master did not know much of reading and writing. The real thing is devotion to God. Through you, much work will be done in this part of the country. The Master was born on earth this time to liberate all, the rich and the poor, the learned and the illiterate. The Malaya breeze is blowing here. He who will unfurl his sail and take refuge in the Master will be blessed indeed.. .. Why should you be worried? You are my own people. But remember this, that an educated Sadhu is like an elephant whose tusks are covered with gold."
TN361

37. A disciple who had renounced the world visited Mother at Jayrambati and then went on to Hrishikesh. Just a few days later he wrote, "Mother, you told me that in time I would see the Master, but why have I not done so?" Mother listened to the letter and said, "Go write to him that just because he has gone to Hrishikesh, the Master will not be waiting for him there. He has

become a monk; what should he do now but call upon God? He will appear when He wishes."
C155

38. "It is a monk's duty to call on God. The monk cannot complain that God vision is denied him in spite of hard struggle. God will reveal Himself at His will. He is not at anybody's beck and call."
M35

39. Disciple: "What is the aim of life?"
Mother: "To realize God and remain immersed in His contemplation. You are Sannyasins, you are His own. He takes care of your spiritual welfare both here and hereafter. What then is there for you to worry about? Is it possible to contemplate on God always? Sometimes work; at other times think of God. ... Always discriminate between the real and the unreal."
TN345

40. "The Master will be your protector. It will be a heinous sin on the part of the Master if he does not protect those who have taken shelter at his feet, who have taken refuge in him renouncing all, and who want to lead a good life. You must live in a spirit of self-surrender to him. Let him do good to you if he so desires, or let him drown you if that be his will. But you are to do only what is righteous, and that also according to the power he has given you."
TN319

ADVICE TO HOUSEHOLDERS

(Long Press to Select & Share Teachings)

1. "Those who belong to a very high plane of existence alone can take to the monastic life and free themselves from all bondages. Again there are some who are born to have a little taste of this worldly life. I say that one should see through worldly enjoyments. …Let X — marry and finish all enjoyments in this life; otherwise there is no knowing when he may fall a victim to some unfulfilled desire. But you may be sure of this, that so long as he remains under the Master's protection he can never slip."
TN359

2. When a young man, out of temporary dispassion, expressed unwillingness to marry, Mother said, "How is that?

God has created things in pairs: two eyes, two ears, two legs — and likewise, man and woman."
N178

3. To someone hesitant about marriage, Mother said, "Why can't one lead a good life if one is married? The mind alone is everything. Did not the Master marry me?"
N178

4. One disciple said to Mother that he had tried to lead an unmarried life, but now found it impossible to remain a celibate. Mother gave him assurance and said, "Don't be afraid to marry. Sri Ramakrishna had many householder disciples. Go and marry. Don't worry."
N178

5. To sincere lay disciples who spoke of envying monastic life, Mother would say, "Is the ochre robe everything? You will realize God without it. What is the need of taking the ochre robe?"
N178

6. Disciple: "The Master said that those who would accept him as their spiritual ideal would not be born again. Again Swamiji said that no liberation is possible without being initiated into Sannyasa. What, then, will be the way out for the householders ?"
Mother: "Yes, what the Master said is true and what Swamiji said is also equally true. The householders have no need of external renunciation. They will spontaneously get internal renunciation. But some people need external renunciation. Why should you be afraid? Surrender yourself to the Master and always remember that he stands behind."
TN360

7. "Spiritual progress becomes easier if husband and wife agree in their views regarding spiritual practices."
TN243

8. Disciple: "The scriptures declare that in the service of her husband a woman may find divine beatitude and union with the Divine. If a woman tries to lead a life of self-control by pleading and reasoning with her husband somewhat against his wishes, is that a sin?"
Mother: "If it is for the sake of God, then it is no sin. One must control the senses."
C256-57

9. "Sri Ramakrishna used to say, 'One must practise self-control after the birth of one or two children.' "
TN267

10. Regarding family people who wanted to renounce worldly life, Mother said, "If you really want to give up, first make suitable arrangements for the subsistence of your dependents."
G345

11. Regarding earning money and accumulating it, Mother said, "You have your wife and children. You should lay by something for them. ... What you have to consider, my boy, is that if you put by something, there will be some provision for your family and the future. Besides, you will be able to serve the holy men too. If you have nothing, what will you give to the holy men, my dear?"
G492

12. "My child, whatever one is, if he comes in the garb of a Sannyasin, you do 'Sadhu Seva' (service to holy people) by offering him something or serving him in some way."
S1979; 357

13. Regarding a devotee who wanted to purchase Mother an expensive cloth, she said, "If he will brook no disappointment and wants to spend the money, let him buy a piece of land whereby the Sadhus and the devotees will be served."
S1976; 24

14. "The rich should serve God and His devotees with money, and the poor worship God by repeating His Name."
TN290

15. To a young householder devotee who had spoken somewhat disrespectfully to a Sannyasin, Mother said, "Be careful about these three things: first, a house situated on the bank of a river; at any time the river may destroy that house and sweep it away in its current. Second, a snake; you must be very careful when you see one, for there is no knowing when it will come and bite you. Third, a Sadhu; you don't know that one word or one thought of his may injure a householder. Whenever you see a Sadhu, you should show him respect. You should not show him disrespect by retorts or slighting remarks."
TN365-66

16. To householders concerning their duties in the world, Mother said, "The household is the Lord's, and so in whatever work He has placed you, you should, depending entirely upon Him, do your best to perform it well. ... If sorrows and troubles assail you, call on the Master and he will show you the way."
S1979; 208

LOVE AND COMPASSION

(Long Press to Select & Share Teachings)

1. "I tell you one thing — if you want peace, do not find fault with others. Rather see your own faults. Learn to make the world your own. No one is a stranger, my child; the whole world is your own."
N319 & TN199

2. "To err is human. One must not take that into account. It is harmful for oneself. One gets into the habit of finding fault. ... Do not look for faults in others, or your own eyes will become faulty."
C306

3. "I can no longer find fault in anyone, my son. ... Formerly people's faults appeared to my eyes also. Then with tears I prayed to the Master, 'Master, I can no longer bear finding fault.' Then only this defect left me. Even if you commit so much as a little fault after doing a thousand good to somebody, he will be at once offended. People only look for faults. One should look for merits as well."
C348

4. "I cannot see others' faults. I am simply not made that way. There are enough people always ready to criticize others. Surely the world will not come to an end if I refrain from doing so."
Cl8 & N225

5. "Man finds faults in others after bringing down his own mind to that level. Does anything ever happen to another if you enumerate his faults? It only injures you. This has been my attitude. Hence I cannot see anybody's faults. If a man does a trifle for me, I try to remember him even for that. To see the faults of others! One should never do it. I never do so. Forgiveness is Tapasya."
C115 & TN322

6. "Everyone has to be accommodating. The Master used to say 'sha, sha, sa'.[1] Forbear everything. He is there to judge."
G334

7. "One shouldn't lose oneself so much in sputtering. If one sees the worst of everything, one feels pain. X — has got into such a habit of speaking out the truth that she no longer cares about what others will think. I,on the other hand, still care. One should never indulge in unpleasant truths."
C93-94

8. "One must live carefully. Every action produces its results. It is not good to use harsh words towards others or be responsible for their suffering."
TN297

9. "Should anyone ever utter a thing that hurts another's feelings? An unpleasant truth, though true, must not be uttered. For that grows into a habit. By indulging in rude words one's nature becomes rude. One's sensitivity is lost if one has no control over one's speech. And once a man casts all consideration for others to the winds, he stops at nothing. The Master would say, 'If you have to ask a lame man how he became lame, then you have to speak thus: "How did your leg come to such a condition?" ' "
C367 & TN370

10. "If one is without kindness, how can one be called a human being?"
N 128

11."Let me tell you how to love all equally. Do not demand anything of those you love. Ifyou make demands, some will give you more and some less. Inthat case you will love more those who give you more and less those who give you less. Thus your love will not be the same for all. You will not be able to love all impartially."
N129

12. When the head of an ashrama requested the Mother to tell the workers under him to obey him implicitly in all matters, she firmly rejected his request and explained to him gently, "The boys have become Sadhus to call on God and make their lives blessed. They are doing their best for the ashrama, and will always do so. They are now of age, and have had their mind and intelligence fully developed. So discriminating between good and bad, and what is to their advantage or otherwise, if they want to lead an independent life, you are not to be an impediment in their path. And even if you obstruct them, nobody can live always subservient to another at the cost of his own convenience. If you find any difficulty in getting your work done, it is you who

have to explain it to them tactfully. They have always been obedient to you and they will still remain so. Love can achieve anything. You can never make one obey you by force or by adopting a roundabout way."
S1980; 243

13. The cat, following its own nature, often stole food and the Mother would remark, "To steal is its dharma. Who is there always to feed it lovingly?" One day a monastic attendant treated the cat roughly and dashed it against the earth. The Mother looked very sad. She said to the monk, "Scold the cat, but do not beat it. Please feed it regularly and see that it does not go to any other house to steal food. ... Do not beat the cat. I dwell inside the cat too."
N164

14. "My son, work to remove the sufferings of the world."
C314

15. "The purpose of one's life is fulfilled only when one is able to give joy to another."
S1980;486

FURTHER TEACHINGS

(Long Press to Select & Share Teachings)

1. Disciple: "Those who are obtaining your blessings are fortunate indeed. What will happen to people in the future?"
Mother: "What do you mean? Why won't they too succeed? God exists everywhere and at all times. The Master is always there. They will succeed through his grace. Are not people realizing God in other countries?"
N215 & TN341

2. To someone who asked if there is any truth in image worship, Mother said, "From time out of mind, innumerable people have worshipped images and thus attained spiritual knowledge. Can you deny this fact? The Master never cherished dogmatic views. Brahman exists every- where. Prophets and Incarnations are born to show benighted humanity their way. They give different instructions to suit different temperaments. There are many ways to realize truth. So all these instructions have their relative value. For instance, many birds are perched on the branches of a tree. They are of different colours: white, black, red, yellow, and so on. Their sounds, too, are different. But when they sing we say that the sounds are made by the birds. We do not designate one particular sound only as the sound of the birds, and refuse to acknowledge the other sounds as such."

N199 & TN236

3. "All teachers are one. The same power of God works through them all."
TN247

4. "Naren once said, 'Mother, everything is taking flight nowadays. I see everything flyaway.' I said (here Mother laughed), 'Well, see that you don't put me to flight as well.' And Naren said, 'But Mother, if I put you to flight, where shall I stand? Knowledge which sets at naught the lotus feet of the Guru is ignorance. Where can knowledge stand if it denies the sacred feet of the Guru?' "
C71

5. "You should not doubt the words of your own teacher."
TN236

6. "One must have reverence for one's Guru. ... One's chance of salvation lies in one's reverence for him. Observe how the disciples of the Master revere him. Out of this reverence for him they revere not only all the members of his family, but even the cats from his home-district!"
C178

7. "One may commit a fault while serving a great soul. It happens in this way: while he enjoys the privilege of such service, his egotism increases. He then wants to control, like a doll, the person he serves. He wants to boss the latter in everything — eating, sitting or rising. He loses the spirit of service. But why should it be so with those who serve their superiors, forgetting their own comforts and looking upon the latter's pleasure and pain as their own? And you are talking of the downfall of the attendants! Many great souls surround themselves with riches and splendour. This attracts many to come to them as attendants. Such attendants become intoxicated with the enjoyment of their position and so they pave the way to their own ruin. Tell me how many there are who can render service in the proper spirit? ... You see, the reflection of the moon falls on the water of the lake. At this the small minnows jump about in ecstatic joy, thinking that the moon reflected in the water is really one of them. But when the moon sets, they remain as before. After exhausting themselves in glee, they fall into a state of depression. They cannot understand what it is all about."
TN368

8. "Where is that competent student who can understand spiritual instruction? First of all, one should be fit; otherwise, the instructions prove futile."
TN239

9. "If the disciple is good, the Guru is benefited thereby."
M13

10. Disciple: "Do those who give up their bodies in a state of unconsciousness attain to a higher spiritual state afterwards?"
Mother: "The thought that is uppermost in the mind before one loses consciousness determines the course of one's soul after death."
N218

11. "Though one gets a new body on account of desires, yet one does not completely lose spiritual consciousness if one has to one's credit merits from previous births."
TN292

12. A devotee came to Mother one day and called her "Mother", to which she replied, "Yes, my son." The devotee then said, "Mother, I called you 'Mother' and you responded saying 'Yes'. What more fear need I have?" Mother corrected him saying, "No, my boy, don't you speak thus. 'He who is diffident wins in the end.'"
G495

13. One day a disciple said to the Mother, "Mother, no bad ideas come to my mind." With a start she stopped him and said, "Don't say that. One must not say such a thing."
TN368-69

14. "One who speaks out at the proper time is a true friend. There is no use for sympathy at the wrong time."
C128-29

15. "Everyone can break down some thing, but how many can build it up?"
C82

16. "The Master used to say that one should learn from the scriptures that God alone is real and the world illusory. Suppose I write to you a letter asking you to bring certain things for me. How long do you need the letter? So long as you do not know its contents. But when you have known the contents of the letter do you need it any longer? Then you will procure those things and

come to me. On the other hand, what is the good of reading the letter day and night?"
TN348

17. "In the opinion of worldly men, it is not proper to visit a holy place at an inauspicious time. It is true that one may put off such a pious intention, considering the impropriety of the time, but death does not make any distinction of time. As none knows when death may come, one should carry out pious intentions whenever the opportunity presents itself, without waiting for a particular time."
TN368

18. "Whenever you go from one place to another, observe the things around you, and also keep yourself well informed about what happens in the place where you live. But keep your lips shut."
TN370

19. "It is essential that one should work. It is through work alone that one may break asunder the bonds of Karma; only then is one free from desires. One shouldn't be without work even for a single moment"
Cl92

20. "New devotees should be given the privilege of service in the shrine room. Their new zeal makes them serve the Lord carefully. The others are tired of service. Service, in the real sense of the word, is not a joke. One should be extremely careful about making His service perfectly flawless. But the truth is, God knows our foolishness and therefore He forgives us."
TN242

21. "One must work in the shrine room with great attention. Offerings and the rest should be made in proper time."
TN242

22. "I want people here who are careful in work. There are those who perform great deeds on the spur of the moment. But a man can be really known from the interest he shows in the details of each duty."
C346-47

23. After someone finished her sweeping work and threw the broom into a corner, Mother said, "How strange, my dear! The work is finished, and you throw it away carelessly. It takes almost the same time to keep it slowly and carefully as to throw it away. Should you despise a thing just because it is insignificant? 'Him that you save, saves you in turn.' Won't you need it again? Besides, this thing too forms a part of our household. From that point of view

also it deserves some consideration. You must give each one his due share of honour. Even a broom must be shown some honour. The smallest work must be done with reverence."
C368-69

24. One day the pet cat was lying on one side of the courtyard. A devotee was caressing it with her foot. Gradually she placed her foot on its head. At this the Mother said to her, "Oh my child, what are you doing? The head is the place of the Guru. One should not touch the head with the foot. Salute the cat
TN371

25. "Is the value of a thing to be gauged by its price? It is the love and devotion with which a thing is offered that really counts."
S1979; 96

26. A beggar arrived and began to cry for alms. The monks were annoyed and scolded him, "Go away, don't bother us now." Mother heard this and said, "Just look at that! They have sent him away, just because they would have to leave their own work to bring him alms. Even this little thing they couldn't do! How lazy of them! They couldn't give a handful of alms to a beggar! Is it right to deprive a man of his just dues? Look at this vegetable peel — even this is the cow's due; one must place it before the cow."
C219

27. A man came with a basket of fruits. The fruits were meant for offering. He asked the monks what he should do with the basket. They told him to throw it out in the lane. Mother looked at the lane and said, "Look there. They have asked him to throw away such a nice basket! It does not matter for them in the least. They are all monks and totally unattached. But we cannot allow such a waste. We could have utilized it at least for keeping the vegetable peelings." She asked someone to fetch the basket and wash it. It was kept for some future use.
TN244-45

28. Regarding Asanas Mother said, "Be a little careful about it. If you continue such exercises for a long time, the mind may be diverted to the body. Again, if you give it up, it may affect your health. Therefore you should exercise your discretion."
TN344

29. "Whatever you eat you must first dedicate to God; you should not take any other kind of food. The quality of your blood depends on the quality of the food you take. Ifyou take consecrated food your blood and your mind will be

purified; you will find strength. Ifyour mind is pure, your faith and love will be pure."
C135

30. Disciple: "Mother, we householders live in families with many relations. Sometimes it happens that while the food is being cooked, some members of the family partake of it; later on that food is brought to me. I hesitate to offer that food to God."

Mother: "That is inevitable in the case of householders. We also have to face similar situations. Take an instance: there may be a sick person in the family. Part of the food may be kept aside for him. But when food is placed on the plate, remember the Master, think that he himself has given this food, and eat it. Then it will not have any injurious effect on the growth of devotion."
TN335

31. "Everyone should serve his mother. It is all the more incumbent upon you, because you have all come to me with the purpose of dedicating your life to the service of others. ... Always talk to her about God. You will really fulfill the duty of a son if you can help her to gather the means for her ultimate journey. You have grown by sucking her milk. How much suffering she has undergone to raise you to manhood! Know that service to her is your highest duty. But it is quite a different matter if she stands in the way of your spiritual life. ... Beware! Don't involve yourself in worldliness on the plea of serving your mother."
TN364-65

32. Some women devotees came to see Mother one evening. One of them had a showiness about her with her dress and ornaments, and she was a little restless. Addressing them Mother said, "Mark you, my dear, modesty is the greatest ornament of a woman. A flower best serves its purpose when it is offered to a deity; else it may as well wither on the plant. But it pains me greatly when the dandies take up flowers either in a bunch or singly, smell them with their nose a little, and say, 'How sweet the smell!' And, oh dear, the next moment they may throw these down on the floor or walk away crushing them under the shoes."
C375

33. Regarding controversy over social customs, Mother said, "Don't let your mind be disturbed over these trivial details. That will make you forget the Master. Whatever people may say, remember the Master and do what you consider to be right."
TN369-70

SWAMI VIVEKANANDA AND THE RAMAKRISHNA ORDER

(Long Press to Select & Share Teachings)

1. "Naren is of divine origin and full of purity from his infancy, and about whom the Master mentioned that he was a rishi, a great sage. . .. Though fully imbued with the spirit of renunciation and an all-embracing love, and immersed in the eternal joy of communion with the Infinite, he has been suffering for the good of others. ... He gave his life blood to the service of others. ... He was specially brought by the Master... for preaching his lofty ideals, for the eleveting of the masses and for the good of humanity."
VK1963; 122

2. "He is in a class apart."
N257

3. "Naren was like an unsheathed sword. After his return from foreign lands he said, 'By your grace, Mother, I didn't have to cross the ocean by jumping in this age, but went to those parts in their own ships. And there, too, I noticed the glory of the Master. What a great number of good people have heard about him from me and accepted this idea with astonished eagerness.' "
G257

4. After Swami Vivekananda's first visit to the West, Holy Mother told him, "The Master is always with you. You have many more things to accomplish for the welfare of the world."
N113

5. Swamiji: "While I was alone in America I felt that the Divine Power which the Master called 'Mother' was guiding me." Mother: "The Master is not different from the one whom he called 'Mother'. It was the Master who accomplished all this work through you. You are his chosen child and disciple. How dearly he loved you! He foretold that you would teach men."
N113

6. When Swamiji said that he wanted to form a permanent organization to preach the message of the Master, Holy Mother replied, "Do not worry. What you are doing now and what you will do in the future will be permanent. You are born just to accomplish this work. Thousands of people will hail you as a

world teacher, a bestower of divine knowledge. I can assure you that the Master will fulfill your desire in no time. You will soon see that the work you want to undertake will be accomplished."
N113

7. "Alas, how much did I weep and pray to the Master for my children! That is why you find everywhere ashramas and monasteries through his blessings. After the passing away of the Master his disciples renounced the world, found temporary shelter and for a few days lived together. Then one by one they went out independently and began to roam hither and thither. That made me very sad. I prayed to the Master, saying, 'O Lord, you have been embodied in human form, and you spent the period of your earthly existence with a few disciples. Now has everything ended with your passing away? In that case, what need was there for your embodiment entailing so much suffering? I have seen in Vrindavan and Banaras so many holy men living on alms and having the shade of trees for shelter. There is no lack of Sadhus of that type. I cannot bear to see my children, who have renounced all for your sake, wandering about for a morsel of food. It is my prayer, O Lord, that those who give up the world for your sake may not suffer for want of simple food and coarse clothing. It is also my prayer that my children should live together, clinging to you and your teachings, and people afflicted with the sufferings of the world should come to them and get peace of mind by hearing from them your words. That is why you incarnated yourself in a human form. My mind becomes restless, seeing my children roam about here and there.' After that Naren started doing all this."
C354 & TN142

8. "Naren brought his own mother to the Math at the time of the Durga Puja. She roamed from one garden to another and picked chillies, egg-plants, etc. She felt a little proud, thinking that it was all due to her son, Naren. Naren came to her and said, 'What are you doing there? Why do you not go and meet the Holy Mother? You are simply picking up these vegetables. Maybe you are thinking that your son has done all this work. No, mother. You are mistaken. It is He who has done all this. Naren is nothing.' Naren meant that the Math was founded through the grace of Sri Ramakrishna. What great devotion!"
TN257

9. Swami Vivekananda once wrote a letter from America urging the monks of the Ramakrishna Order to renounce everything in the service of God and man. When the Mother heard this, she said, "Naren is an instrument of the Master. It is the Master who writes through Naren about the future duties of

his children and devotees for the good of the world. What he has written is all correct. You will see it bearing fruit in the course of time."
N256

10. A disciple told Mother that he could not practise meditation and prayer regularly on account of his being busy with the duties of the ashrama. Mother said in reply, "Whose works are these? They all belong to Him."
TN356

11.To a monk who wanted to go for Tapasya, Mother said, "Why so, my child? You are now doing my work. You are devoting yourself to the Master's work. Are these in any way less spiritual than austerities? Why should you abandon these works?"
C351

12. "What will you do day and night if you are not engaged in work? Can one practise meditation and Japa for twenty four hours? You referred to the Master. His case was different. Mathur used to supply him with proper diet. You are able to get your food because you are doing some work. Otherwise you would have to roam from door to door begging for a morsel of food. Perhaps you would fall ill. Besides, where are people today to give alms to the Sadhus? Never pay any heed to such words. Things will go on as the Master directs. The Math will be run on these lines. Those who cannot adjust themselves will go away."
TN318

13. When the Mother visited the Ramakrishna Mission Home of Service in Banaras and was asked what she thought of it she replied, "I saw the Master himself present there, and that is why this work goes on here. These are all his work."
G268

14. "To care for these homeless old ladies is to care for the Lord. What a fine work these boys (of the Ramakrishna Mission) have built up!"
C296-97

15. "All this is His wish. ... He knows best how He is getting His plan executed and through what."
G336

16. "Love alone is the essential thing. Our organization is growing only through love. ... They are my children and have taken shelter with Sri Ramakrishna. Wherever they go the Master will look after them."
N251-52

SRI RAMAKRISHNA

(Long Press to Select & Share Teachings)

1. "When I was at the music tower at Dakshineswar for serving the Master, I had to live in that small room with great difficulty. And into it, what a lot of things were packed. ... But no difficulty was too great when it was meant for some service to him. The days passed unnoticed in great delight."
C343

2. "His complexion was like the colour of gold. ... His complexion blended with the colour of the golden amulet which he wore on his arm. When I used to rub him with oil, I could clearly see a lustre coming out of his entire body. ... When he would come out of his room in the temple, people used to stand in line and say to one another, 'Ah, there he goes!' ... People would look at him wonder-struck when he went with slow steady steps to the Ganges to take his bath.

"When he was at Kamarpukur, men and women looked. at him with mouths agape whenever he chanced to come out of the house. One day as he went out for a walk in the direction of the canal known as 'Bhutir Khal', the women who had gone there to fetch water looked at him agape and said, 'There the Master goes!' Annoyed at this, Sri Ramakrishna said to Hriday, 'Well, Hridu, please put a veil on my head at once.'

"I never saw the Master sad. He was joyous in the company of everyone, were he a boy of five or a man of ripe old age. I never saw him morose, my child. Ah, what happy days those were!"
TN298-99

3. "Ah! How kindly Sri Ramakrishna treated me! Not even one day did he utter a word to wound my feelings."
TN268

4. "I then felt as if a pitcher of bliss was kept in my heart. It was a constant experience with me then. It is very difficult to convey an idea of this experience to others."
TN16

5. "What a unique man he was! How many minds he illumined! What unceasing bliss he radiated! Day and night his room echoed and re-echoed with laughter, stories, talk and music.

"The Master sang, and I would listen hour after hour, standing behind the screen of the Nahabat. When the singing was over I saluted him with folded hands. What joyous days we passed through! People poured in day and night, and there was no end of spiritual talk."

N76

6. "How happy we were there! How many people of different temperaments used to come to him! Dakshineswar at that time appeared to us as the mart of bliss."

TN363

7. "What a great singer the Master was! His voice was so sweet. While singing he would be one with his song. His voice is still ringing in my ears. When I remember it, other voices appear so flat."

TN242

8. "I always saw a smile on his face in his ecstatic mood. ... I have seen him smile in all states of Samadhi."

TN298

9. "How fine his teachings are! How little we knew at that time that things would take this turn! What a great soul was born! How many people are being illumined by his words! He was the embodiment of Bliss itself. ... Often he would give me nice words of advice. If I had known how to write, I would have noted them down."

N204 & TN265

10. Disciple: "Mother, that photograph of Sri Ramakrishna which you have is a very good one. ... Is it a good likeness of him ?"

Mother: "Yes, that picture is very, very good. ... I kept it with the pictures of other gods and goddesses and worshipped it. At that time I lived on the ground floor of the Nahabat. One day the Master came there and at the sight of the picture he said, 'Hallo, what is all this?' Then I saw the Master take in his hand the bel leaves and flowers kept there for worship, and offer them to the photograph. He worshipped the picture."

TN298

11. "The Master ... said to me, 'You will see how in course of time I will be worshipped in every house. You will see everyone accepting this (meaning himself). This is surely going to happen.' This was the only day I heard him

using the first personal pronoun with reference to himself. Usually he would speak of himself not as 'I' or 'me' but as 'case' or as 'belonging to this', pointing to his body."
TN270

12. "The Master entered into spiritual trance very often. One day, as he came down from a long Samadhi, he said, 'Listen, my dear, I went to a land where the people are all white. Ah! How sincere is their devotion.' "
G389-90

13. "One day Hazra said to the Master, 'Why do you constantly long for Narendra and other youngsters? They are quite happy by themselves eating, drinking and playing. You had better fix your mind on God. Why should you be attached to them?' At these words, the Master took his mind away from the young disciples completely and merged it in the thought of God. Instantaneously he entered into Samadhi; his beard and hair stood straight on end. Just imagine what kind of a man the Master was! His body became hard like a statue. Ramlal, who was attending on him, said repeatedly, 'Please be your former self again.' At last the mind came down to the normal state. It was only out of compassion for people that he kept his mind on the material plane."
TN306

14. "You will gain everything if you but take refuge in the Master. Renunciation alone was his splendour. We utter his name and eat and enjoy things because he renounced all. People think that his devotees also must be very great, as he was a man of such complete renunciation.

"Ah, me! One day he went to my room in the Nahabat. He had no spices in his small bag. He used to chew them now and then. I gave him some to chew there, and also handed over to him a few packed in paper to take to his room. He proceeded; but instead of going to his room, he went straight to the embankment of the Ganges. He did not see the way, nor was he conscious of it. He was repeating, 'Mother, shall I drown myself!' ... Hriday ran to the Master, caught hold of him, and brought him back to his room. A moment more and he would have dropped into the Ganges. . .. Because I put a few spices in his hand, he could not find his way. A holy man must not lay things by. His renunciation was hundred percent complete
TN314

15. "It never occurred to me that he practised all the religions with the express *motive* of preaching the idea of spiritual harmony. He was always in his mood of divine ecstasy. He practised all the methods through which the

Christians, Moham- medans, Vaishnavas, and others worship God and realize truth, and thereby he tasted God's disports in diverse ways. Days and nights passed by him without any notice. But what you should note, my dear, is that *renunciation* is his special message in this age. Did anyone see such natural renunciation any time before? As for the harmony of religions you speak of, that also is true. In previous incarnations, some one of the attitudes was magnified at the cost of all others."
C356 & G463

16. "All the acts of Sri Ramakrishna were directed to God alone. ... That was the nature of his teaching."
TN267

17. "If you can but follow one of the Master's teachings, you get everything."
C203

18. "Our Master was a man of direct perception. He saw everything; he knew everything. His words are the words of the Veda. What will you do if you do not believe in his words?"
TN327

19. "I don't know anything. I repeat only what I have heard from the Master. Read *The Gospel of Sri Ramakrishna* and you will know all you need."
N297

20. "The *Kathamrita (The Gospel of Sri Ramakrishna)* by M. is very nice. This is because he has put down the exact words of the Master. How sweet are those words!"
TN251

21. Holy Mother wrote to M.: "My beloved child, the words you heard from the Master are true. You need not be afraid to publish them. It was the Master who left these words in your keeping. Now he is bringing them out according to the needs of the time. You should know that people's spiritual consciousness will not be awakened unless these words see the light of day. His words which are in your keeping are true, every one of them. When you read them to me I felt as if he himself was speaking."
Rvii

22. "How devoted the Master was to truth! Alas, we cannot follow his example. The Master used to say that truth alone is Tapasya in the Kali Yuga. One attains God by sticking to truth."

TN362

23. "In these miserable times one may find God only through steadfast truth. The Master used to say, 'He who clings to truth, lies in the lap of God.' "
C130

24. "My child, is the Master a part? He is the complete whole. Besides Brahman, there is nothing else in this world. Everything that appears before us is the manifestation of Brahman. It is His power which is present in all gods and goddesses. He it is who is the 'Purusha' and He again is the 'Prakriti.' The Master did not come to upset the old principles."
S1979; 93

25. "He is the Supreme God and the Supreme Goddess. He is the essence of all Mantras, the embodiment of all deities, and dwells in all creatures. One can worship all the gods and goddesses in and through him."
G450-51 & N298

26. To one who doubted if it was right for him to profess himself a member of the Advaita Ashrama when he leaned towards dualism, the Mother said, "Sri Ramakrishna was all Advaita and preached Advaita. Why should you not also follow Advaita? All his disciples are Advaitins."
G452

27. "Do not make any distinction between the Master and me. Meditate on your Ishta and pray to Him. The meditation begins from the heart .and ends in the head. Neither Mantra nor scripture is of any avail; Bhakti, love, accomplishes everything. The Master is every thing — both Guru and Ishta. He is all in all."
N200

28. Disciple: "I do not have any such desire to see a four-handed deity and the like. I am quite satisfied with what we have. "
Mother: "That is also the case with me. What shall we gain by these supernatural visions? For us the Master exists — and he is everything."
TN329

29. Disciple: "Does the Master really live in the picture?"
Mother: "Of course, he does. The body and the shadow are the same. And what is his picture but his shadow?"
Disciple: "Does he live in all the pictures?"
Mother: "Yes, if you pray to him constantly before his picture, then he

manifests himself through that picture. The place where the picture is kept is a shrine. ... The Master will pay special attention to such a place."
TN300-0l

30. "The birthplace of the Master is a sacred place, a seat of his constant presence, and a holy resort for pilgrims."
G428

31. "At the Cossipore Garden the Master spent the last days of his life. The place is associated with so much meditation, Samadhi, and the practice of austerities. It is the place where the Master entered into Mahasamadhi. It is a place permeated with intense spiritual vibration. One realizes God-consciousness by meditating there."
TN329

32. Regarding the method of consecrating food the Mother said, "Look here, my dear, consider the Master as your very own and say, 'Come, sit, take, eat.' And you should think that he has come, is seated, and is eating. What need is there of Mantras and such formalities with regard to one's own? Those things are like the courtesies and considerations one has to show when one's friends and acquaintances come on a visit; for one's own, no such thing is necessary. He will accept your gift whatsoever way you may offer it."
G456

33. "What else is spiritual life besides praying to the Master, repeating his name and contemplating him? And the Master? What is there after all about him? He is our own eternally."
TN289

34. "He is mother, father, friend, relative, acquaintance, my nearest and dearest, and everything."
G450

35. "Always think of the Master as your own."
C306

36. "Pray to the Master. He will do everything for you. He is your own, as the moon is the uncle of all children."
TN346

37. "The Master is the basis of all that we are. He is the ideal. You will never take a false step if you hold onto him under all circumstances."

C319

38. "Always remember that Sri Ramakrishna alone is our protector. If you forget this, you will find yourself in a maze."

TN364

39. Devotee: "Mother, if I pray to the Master silently, will he listen? And should I say anything to the Master without letting you know first?"

Mother grew somewhat agitated on hearing this and said, "If he be true, certainly he will hear you."

C317

40. "Dreams regarding the Master are real, but he forbade his disciples to narrate, even to him, dreams regarding himself."

TN335

41. A disciple wrote to the Mother a letter full of despair. After hearing the contents of the letter she said seriously and forcibly, "How is that possible? Is the name of the Master a mere trifle? Those who come here and think of the Master will certainly see their Chosen Ideal one day. If they are not able to do so during their lifetime, they will at least have His vision at the moment before their death."

TN357

42. Devotee: "It is said that one realizes God by praying to Him sincerely for two or three days. I have been praying for such a long time, but why do I not get any realization?"

Mother: "Everything will come in time, my child. The words of Sri Ramakrishna ... can never be in vain. Be devoted to him and take shelter at his feet. It is enough to remember that there is some One, call Him father or mother, who is always protecting you."

TN353 & ST14

43. Disciple: "Mother, we do not know what the Master was like. We have not seen him. So for us you are the Master and everything else."

Mother: "Don't fear, my child. The Master will look after you. He will watch over you here and hereafter. He will protect you always."

TN335

44. "Lay the burden of your mind before Sri Ramakrishna. Tell him your sorrows with your tears. You will find that he will fill your hands with the desired objects."

TN227

45. "Keep a picture of the Master before you, and know for certain that he is always with you. Open your grief-stricken heart to him. Shed tears and sincerely pray, 'O Lord, draw me towards you, give me peace of mind.' By doing so constantly you will gradually attain peace of mind. Have devotion for the Master, and whenever you are in distress, speak it out to him."
TN363

46. "Sri Ramakrishna was a perfect soul. Certainly one can be freed from sin by confessing it to one like him."
TS21

47. "Whoever seeks refuge with the Master finds everything."
C104

48. "He used to say, 'One who remembers me never suffers from want of food or from other physical privations.' ... By remembering him one gets rid of all sufferings."
TN328

49. "Those who pray to him... will easily gain love and knowledge of Brahman."
N215

50. "The path of Brahman is very difficult. Pray to the Master and he will give you the knowledge of Brahman in proper time."
TN347-48

REFLECTIONS ON HERSELF

(Long Press to Select & Share Teachings)

1. "When the Master departed from this life, I felt like going away too. He appeared before me and said, 'No, you must remain. There is so much yet to be done.' In the end I too understood how much there was to be done. He used to say, 'The people of Calcutta are squirming like worms in the dark. Take care of them.' "
C42

2. "The Master regarded all creatures as manifestations of the Divine Mother. He left me behind to manifest the motherhood of God."
C13

3. "Suppose one of my children has smeared himself with dirt. It is I**,**and no one else, who shall have to wash him clean and take him in my arms. To make mistakes is man's very nature; but few of those who criticize know how to correct them."
C32

4. "My child, several among those who come here are up to anything in life. No type of sin has been left undone by them. But when they come here and address me as Mother, I forget everything and they get more than they deserve."
TN106

5. "I can't contain myself when one draws near me all calls me Mother."
G366

6. Girish Ghosh once asked Holy Mother, "What sort of Mother are you?" At once she replied, "Your real Mother; not just the wife of your Guru, not an adopted mother, not a vague mother. Your real Mother."
N272-73

7. A disciple asked Holy Mother, "Are you the Mother of all ?" "Yes," she replied. "Even of these lower creatures?" he pressed. "Yes," answered the Mother.
G363

8. "My boy, they (the foreigners) too are my children. Can I afford to be partial?"
C32l

9. "Balaram Babu used to refer to me as the 'great ascetic, the embodiment of forbearance.' Can you call him a man who is devoid of compassion? He is a veritable beast. Sometimes I forget myself in compassion. Then I do not remember who I am."
TN283

10. "My son, if so much as a thorn pricks one of you, a sword enters my heart!"
C316

11. "He is unfortunate indeed who does not gain my compassion. I do not know anyone, not even an insect, for whom I do not feel compassion."
TN331

12. "Do you think that even if this body passes away, I can have any release unless every one of those whose responsibility I have taken on myself is out of bondage? I must constantly live with them. I have taken complete charge of everything, good or bad, regarding them. Is it a trifle to give initiation? What a tremendous responsibility have we to accept! How much anxiety have we to suffer for them! Just see! Your father is dead, and that at once made me feel worried about you. I thought, 'How is it that the Master is again putting him to test?' That you may come out of this ordeal is my constant prayer. For this reason I gave you all this advice. Can you understand everything I say? If you could do so, that would lighten my worries to a great extent. ... I cannot simply set aside those whom I have accepted as my own."
TN367

13. "To a mother a son is always a son."
C264

14. A devotee who had come seeking initiation was prevented from seeing the Mother according to Swami Saradananda's instructions, based on her continuous suffering from malaria. At this she said firmly, "What has Sarat to say? That's why we have come. I shall initiate him."
G402

15. "Whatever I have to give, I have given at the time of initiation. If you want peace immediately, practise the spiritual disciplines prescribed. Otherwise you will achieve it only after the fall of the body."
TN106

16. To an attendant who noticed Mother doing Japa late at night in her bed, Mother said, "What can I do, my son? The boys come and entreat me eagerly. They take the Mantra and go home. But nobody does any Japa regularly. Some don't do it even once. Yet as I have shouldered the burden, should I not look after them? That's why I do Japa and pray to the Master, 'O Master, grant them enlightenment, grant them emancipation, and do take on yourself their care in every way here and hereafter.'"
G397

17. "I entrust all the responsibility to the Master and to him I pray every day, 'Do please look after everyone of them, wherever they may be.' And mind you, these Mantras have all come from the Master — he gave them to me and they are of proved efficacy."
G398

18. "The Master is sending these (candidates). ... I am nobody. It is the Master who graciously blesses them. I am only his instrument"
G4l4

19. "Mark you, I haven't given you the Mantra; it is the Master who has done so."
G457

20. A disciple who had developed mental aberration returned his rosary to the Mother. When a monk asked her whether he had returned the Mantra also, she replied, "Can that ever be? It is a living Mantra. Can there be any giving back of it — the Mantra that one has once received, the great Mantra that it is? Ifone has but once a love for his Guru, can he ever be despoiled of it?"
G406

21. To a newly initiated disciple Mother said, "From now on the Master will take care of you. He is yours and you are his. He is your Guru, your Ishta. I have offered your life at his feet." "But how am I to think of you, Mother?" the disciple asked. She paused for a while and said, "Well, think of me as one with him (meaning Sri Ramakrishna)."
PB1954; 113

22. "He is here in this body in a subtle form. The Master himself declared, 'I shall live within you in a subtle form.'"
G458

23. Disciple: "Does the Master appear to you always, does he eat from your hand even now?"
Mother: "Are we distinct?"
G457

24. "My son, the devotees say that in me the Master alone is present"
S1979;93

25. "He who is the Master, am I."
G457

26. When a disciple asked why she wept like an ordinary person at the death of her young nephew, Mother replied, "I live as a householder. I must taste the fruit of the tree of the world. That is why I weep. Sri Ramakrishna once remarked, 'When God is incarnated in a human body, He acts exactly

like a man. He feels the same hunger, thirst, sickness, grief and fear as others do. Even Brahman weeps when caught in the trap of the five elements.' "
N130

27. Mother remarked, regarding the apparent attachments in her life, "The Master kept my mind bound down by all these things for the sake of his work. Other- wise could it have been possible for me to stay on after he left?"
G513

28. "People come to me and say, 'I have no peace in life, I never feel the presence of God, tell me how to find peace,' and so on. Then I look at them and at myself and wonder why they talk in this manner. Is everything about me beyond the common run? I have never known unrest. And as far as the presence of God, it is mine for the taking. I can see Him whenever I like."
C222 & N148

29. "I do not remember having committed any sin since my very birth. I touched the Master at the age of five. I might not have understood him at that time, but he undoubtedly touched me. ... Day and night my mind wants to soar high. I force it down, out of compassion for people."
TN324

30. Disciple: "Do you ever remember your real nature?"
Mother: "Yes, I recall it now and then. At that time I say to myself, 'What is this that I am doing? What is all this about?' Then I remember the house, buildings and children and forget my real self."
TN280

31. "God loves to sport as a human being."
TN280

32. "Sri Krishna played with the shepherd boys, laughed and walked with them, ate of the food they had touched; but did they know who He was?"
C135

33. "It is only by accepting an illusion that I am so. This is nothing but continuing in the midst of an illusion."
G466

34. Disciple: "Well, Mother, do you always remember your real nature?"
Mother: "How could that be? How, then, could I perform all these duties? But even in the midst of my activities, whenever I wish I can understand by the slightest effort that all this is the mere play of Mahamaya."
C29

35. "I tell you, my daughter, know this body (pointing to her own) to be divine."
G437

36. Disciple: "X — says that one should not stay near one's Guru for long; for he says that at the sight of the common worldly dealings of the Guru the disciple often loses much of his love and respect."
Mother (with a laugh): "Don't you lose heart, my son, at such talks. In that case how will my work be carried on? Off with such great ideas as divinity; think of me as a human being, and go on doing the work just as at present, following my direction and using your intelligence. Have no fear whatsoever."
C350-51

37. "The excessive manifestation of divinity creates fear in the minds of devotees; they cannot feel intimate."
N289

38. One morning Holy Mother was assisting in husking paddy. It was almost her daily job. A disciple asked her, "Mother, why should you work so hard?" "My child," she said in reply, "I have done much more than is necessary to make my life a model"
TN285

39. When one day a disciple protested about her strenuous life, Mother said, "My child, it is good to be active." Remaining silent for a few minutes she said gravely, "Please bless me that I may serve others as long as live."
N131

40. When her devotees protested against the many personal services she rendered them, Mother silenced them by saying with overflowing feeling, "What after all have I done for you? Am I not your mother? Is it not the privilege of a mother to serve her child in every way — even to clean its dirt with her own hand?"
TN 109

41. "Now that you are with your mother, what's the need of so much Japa and meditation? I,indeed, am doing everything for you. Now eat and live merrily, free from all care."
G403

42. Disciple: "Mother, you have hundreds of children, and I am only one of them. But to me you are my only mother. Bless me so that I may be a worthy

child of yours."

Mother: "Well my child, surely the Master will look after you. It is for your good that he has brought you here. Always think of the Master as your own. Think of me as your own mother and depend on us in all matters."
PB1954; 114

43."Do not fear, my child. Always remember that the Master is behind you. I am also with you. As long as you remember me, your mother, why should you be frightened? The Master said to me, 'In the end I shall certainly liberate those who come to you.'"
C32

44. "Whoever has come here, whoever is my son is already redeemed. Destiny dare not throw my children into hell. Free yourself from all anxiety by entrusting your future to me. And remember this always, that there is one behind you who will come to you at the right moment and lead you to the everlasting domain."
G403

45. "I am the mother of the wicked, as I am the mother of the virtuous. Never fear. Whenever you are in distress, just say to yourself, 'I have a mother.'"
C33

46. Amjad, a Muslim bandit, built the wall for Holy Mother's new house. One day she invited him for a meal, which was arranged on the porch of her house. ... Nalini began to throw the food at Amjad's plate from a distance. Mother noticed this and said, "How can one enjoy food if it is offered with such scorn? Let me wait on him properly." After he had finished his meal, Mother cleaned the place with her own hands. Nalini shrieked, "Aunt, you have lost your caste!" "Keep quiet," said Mother. "As Sarat (Swami Saradananda) is my son, exactly so is Amjad."
N134

47. When a woman who had led a bad life went to Mother in a mood of sincere repentance and made an unreserved confession of her sins, Mother embraced her with great warmth of feeling, saying, "Don't despair for whatever you have done. You will get over all your sinful tendencies. Come, I shall initiate you. Lay everything at the Master's feet, and cast away all fear."
G399 & TN128

48. A college student used to visit Mother's place quite frequently. One day, while taking leave of her he suddenly said, "Mother, I am no good for this

place; I am unfit to come to you. I am saying goodbye forever!" He quickly left the house. Mother ran after him, caught his shirt, and pulling him toward her she put her hands on his shoulders. Looking at him eye to eye she said in a firm voice, "Whenever any disturbing thought comes to your mind, think of me. Don't worry!" With those words she let him go. While going home the boy repeated Mother's words over and over again: "Think of me; think of me; think of me." He couldn't forget those two beautiful compassionate eyes of the Mother. Constantly he thought of those eyes of the Mother and those words, "Think of me."[1]

———————

[1] He became a monk later on and led a very exemplary life. He narrated this incident to a brother monk who is presently a senior member of the Ramakrishna Order

Jananim saradam devim
ramakrishnam jagad-gurum
pada-padme tayoh sritva
pranamami muhur-muhuh

O Mother Sarada Devi
and Ramakrishna the universal teacher,
Taking shelter at your feet
I salute you both again and again.